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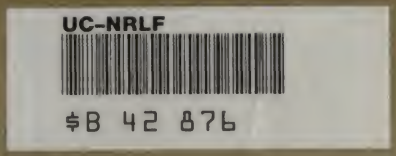

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Who was Cain's Wife?

A LECTURE
DELIVERED IN
THE FIRST BAPTIST CHURCH
OF ALBANY, OREGON
APRIL, 1912
BY J. L. HILL, M. D.

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Rawlings, Albany, Oregon

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PREFACE

Since delivering this lecture I have been asked by a number of persons how I happened to take up the subject of Cains wife, as I am not affiliated with any church: to which I answer that I am a reader of good literature that comes within reach, dwelling on the best longest, with repeated readings. The Bible, from beginning to end, being the most sublime and instructive of any book we have, its intense perusal claims priority. Some apparent contradictions occur in it, one of which is "Who was Cain's wife?" Believing, as I did, that these apparent contradictions are susceptible of solution that will harmonize in every instance I determined to find the solution to the subject herein contained. To this end, I took up the subject without prejudice or favor for or against the believer or the skeptic—with the conviction that if the answer could not be a reasonable and comprehensive one the argument should justly belong to the skeptic, who claims that the story is contradictory; but should the answer be harmonious the advocate of the veracity of the story should prevail.

I had often heard feeble attempts made to give a satisfactory answer to the question but none had satisfied my mind. The doubt still remained. To clear up that doubt was an invitation to engage in the investigation just as intricate mathematical problems must be handled. In one, not a word can be overlooked or omitted—in the other, not a figure can be overlooked or omitted. With the same diligence applied to one that must be to the other I believe the answer has been found that should satisfy the most skeptical, that there is no contradiction or inconsistency. That part of the lecture referring to geology and the Pyramid has been added since the lecture was delivered.

WHO WAS CAIN'S WIFE?

This question I have heard asked many times, but have never heard any satisfactory answer to it. It is frequently answered negatively by saying, "There is something mysterious about it." or, "God has His own way that we cannot understand, but we should accept without question, even though we do not fully understand it."

One of the leading causes of so much skepticism is cursory reading. Many apparent contradictions appear in the Bible, and an inability of the exponents of Holy Writ to give reasonable answers to the queries that are propounded give origin to, and are very prolific of heresy and blasphemy.

Study is toil, and a disposition, especially of the present age, is to avoid analytical reading. When severe thinking confronts the ordinary reader, intellectual collapse, or mental prostration, calls aloud for respite. Books are read like the large headlines of a newspaper, abstractly, with surface glare, instead of fundamentally in concrete. A half understood science, or superficial reading of history, is worse than no knowledge of the subject. Vital subjects require succinctness, and without that, confusion and doubt must arise, followed by avowed apostasy. The tendency is to await the revelations of eternity to make things clear, rather than that the individual closet himself with the occult, and by arduous investigation divest it of mystery. It is true that all knowledge is but the shadow of God's light, but it will not be reflected on one who is too stupid or indolent to open the way for it to enter.

As we stand amid the chaos of doubt, surrounded with the evidences of ancient tragedies, and imagine the Great Leader has forsaken the cause of progress, by leaving us in the labyrinths of mystery which cannot be solved, we are unkindly reflecting on the source of all light, and wilfully kneeling before the Juggernaut of our own stupidity and self destruction.

It would be very unsatisfactory and disappointing to accept the invitation of "Rabbi Ben Ezra", who said:

"Grow old along with me
The best is yet to be,
The last of life for which the first was made;
Our times are in His Hand,
Who saith: 'A whole I planned,
Youth shows but half: trust God; see all, nor be afraid."

As I interpret this, when we are entangled in the snare of doubt, and age is creeping on us, we should content ourselves with the idea that "The best is yet to be, the last of life for which the first was made;" and we should supinely await the end, trusting in God to land us in the haven of ultimate blessedness, without an effort on our own part, for the end of all is daybreak everywhere, and to everyone.

Our most strenuous efforts are due to solve, if possible, what we call mysterious, which are productive of questioning the veracity of our creation and destination. To say our time is in His hands, and He will divulge the mysteries in the end, is recreancy and injustice. It is true our time is in His hands, but we are expected to make use of it by defending His works, and we can only do that by understanding them. The greatest of all we have to defend is the

History He has given us. That history speaks of Cain's wife, and we want to know who she was.

By many it seems to be unanswerable. Commentaries that I have referred to seem loath to touch the subject. Some refer to Cain as the first born, and the first murderer; and that he was banished for his crime and went to the land of Nod where he knew his wife. An occasional writer ventures so far as to say Cain's wife was his sister, who was younger than himself, and that they together went to the land of Nod after he was expelled "to become a fugitive and vagabond in the earth." (Gen. 4:14).

Admitting that he was the first born, an answer to the question is very puzzling; but it is assumption without a shadow of proof that he was the first born.

There are a number of references in the Bible to the first born in other relations, both among man and beast, but in no instance or way do any one of them refer to Cain either directly or indirectly as the first born. His name is not mentioned cronologically, except as being the product of Adam and Eve after the fall, and the husband of the woman who dwelt with him in the land of Nod, and the father of Enoch. The reference to the first born in other creatures, and absence of any reference to Cain having been one in that catagory is strong presumptive evidence that Cain was not the first born of his parents.

Why should the first born be given special prominence by their names or cronological positions being mentioned in all except the one (Cain), whose intolerable record has descended from birth through an unbroken history to the present, if he was the first born of his parents?

A more conspicuous personage mentioned in Holy

Writ, except Christ, than Cain, is not apperent. The one for his goodness and the other for his badness. The contrast is antipodal, and the extremes so great, neither in his realm can be approached by comparison with any other who holds a place in sacred history.

All minute details of the birth of one are given, and it has not been overlooked to speak of Him as the only begotten son, consequently, the first born, Mat. 1:25, speaks explicitly of Jesus being the first born, but the brith of Cain is simply mentioned as an occurrence. Why so complete history of one and so incomplete in the other?

In the absence of any proof, or intimation, that Cain was the first born, and strong circumstantial evidence that, perhaps generations were born before him, I shall argue the pre-existence, by birth, of others before Cain. Instead of the evidence to be deduced contradicting the Bible accounts, it conforms with them fully, sustaining them from a standpoint of reason and logic.

The supposed mystery, sometimes called a fable or a fairy tale, concerning Cain's wife is not mysterious if the reader of Genesis will systematically analyze what he reads and correctly connect the statements.

The only account given of time seggregated into hours, days, weeks and years, prior to the birth of Cain, is the six days consumed in the creation and the seventh for rest. From the last date, the seventh day, seggregated time has no reconing till after the fall.

There was no necessity for calendar reconing, for Adam and Eve were intended to live forever, provided they lived under the law of life, but should they violate the law by partaking of the forbidden fruit they

should surely die (Gen. 2:17; 3:3.) Had it been intended they should die if they committed no sin why is it there was no statement to that effect. There is no reason given for death but sin. "The wages of sin is death."

If the commission of sin is death, and the first time the word death was spoken was in connection with a warning against doing the thing that would cause death, it is quite evident that there would have been no death had not the cause which produced it been applied. An effect is the result of a cause and had there been no cause the effect, which was death, would not have occurred.

Again, Adam and Eve, in the sight of God, were perfect when created, for they were made in His own image, and made by Him, and, as His work is perfect, they were perfect. There could be no reason for a perfect person to die, therefore, Adam and Eve could not have died in their perfection. They were given their freedom in the garden of Eden, and made rulers of all things that did exist. Their personal acts were not dictated by their creator, but were left to their own election. They were apprised of their surroundings, and the consequences, or reward, of continuing in one path, that of rectitude, which was compared to the tree of life, or continuance of life, and the certainty of death if that path of rectitude should be digressed from, the digression being spoken of as the Tree of Knowledge of good and evil, from which they should not eat, for if they did eat from it they should surely die (Gen. 2:17).

With this instruction and admonition they were left in the garden, surrounded with all luxuries and having domain over all living creatures. (Gen. 1:28). They

were harbingers of their future lives, or directors of their own death. They were free agents, unincumbered, unless, they chose to make it otherwise. Had their course been dictated, instead of being their own choice, they would not have been free agents, and could not have been held responsible for the violation of any law, or been entitled to credit for abiding by, or upholding any law.

Had there been no law that could be violated they could not have been free agents with personal responsibility and accountability, but the human family would have been negative. There could have been no choice or progress. Humanity would have been automatic and mentally stationary. For the encouragement of individuality Adam and Eve were invested with individual responsibility to take a choice between two options, and in conformity with the inquisitive nature of mankind which descends to their latent off-spring, even to this remote generation, the time came in the career of Adam and Eve when an investigation of the cause of a danger signal was instituted. They became curious to know why such restrictions were placed upon certain indulgences and not upon others mentioned in giving advice for the use of what appeared in the garden.

Many do not consider the expression "Tree of Knowledge," and the "Tree of Life?" literally. If figurative they have reference to certain laws—not trees of any kind, or any vegetation that grew in the garden. As to whether the garden was to be understood literally or not is immaterial. It may have been a state, or condition of existence. Most likely it meant a state of blissfulness, happy surroundings as long as obedience to prescribed laws were adhered to—

but the moment those laws were refracted, literal death would come to the transgressor.

The refraction of a specific law spoken of as the "Tree of Life" was apparently irresistable to their human, inquisitive nature, but there is no evidence, or suggestion, to show how long they had lived before the transgression, or that they had not lived, multiplied and replenished the earth for thousands ofyears before they ventured to, or were submissive to presuasions by satan to violate the laws by passing beyond the danger zone in the abuse of their privileges. Inversely there is evidence to show that they did multiply, and replenish centuries before the fall.

Eve had not so much as been given a name until after the fall. Prior to that she had been known and spoken of as "The Woman," In the geneaology of the patriarchs (Gen. 5:2), God created male and female and called them Adam, in the day they were created, All persons were know by the one general appellation of Adam.

Being of the same bone and flesh of man, as a distinction from the latter, Eve was called "Wo-man," or "woman," until after the transgression, and before any account had been given of the birth of Cain, when Adam called his wife's name Eve; because she was the mother of all living (Gen. 3:20).

Who were "all living?" They were all those born after calendar time had ceased to be used, and up to the date of condemnation. Namely: after the six days of creation and the one day of rest. Nor is the length of a day at the time of creation known. That one day is with the Lord as a thousand years, and a thousand years as one day. (II Pet. 3:8). In the

language of the poet Browning, "So let him wait God's instant, men call years."

According to this Eve was the mother of children before the fall, and not until after the fall was Cain born. Therefore, Cain was not the first born. He went into the land of Nod, where he knew his wife, who evidently was born in the interim between the completion of the earth and all therein, and the transgression, when the present calendar begun, and in which latter calendar time Cain was born under the reign of sin. This long interim had no proscribed time, because all things were perfect, even as God's time is not proscribed, because it is perfect. God's time is not spoken of in days or years. It is limitless because perfect,—hence imperishable.

Adam's time had no date of record until he himself made the record by doing the thing that gave date to the sentence of death that was pronounced upon him. Before that he multiplied and replenished the earth with righteousness; after that he multiplied and replenished the earth with the unrighteous. Before that, time was not enumerated; after that, time was enumerated. Before that, there were no deaths, because there was no sin; and the only cause of death is sin; after that there was death, as a result of sin, for "The wages of sin is death."

Those who were born before the fall were Eve's children, just as those born after the fall are Eve's children. While Cain's wife was a child of Eve, she, perhaps, was removed from Cain through remote generations, and by consanguinity from Adam and Eve, just as all of the present era, who marry, though the children of Adam and Eve, are removed from relation-

ship with each other through distant consinguinity with Adam and Eve.

Cain did not marry his sister. He married a woman who may have been a thousand generations from him. Cain was a direct descendant of Eve, while his wife was an indirect, or remote descendant of Eve.

In the creation, which was finished on the sixth day, God blessed the man and woman of His creation, and said to them "Be fruitful and multiply and replenish the earth, and subdue it. (Gen. 1:27; 28.) This was evidently done without sorrow, for later, after the commission of sin, the Lord, in passing sentence on the woman said, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shall bring forth children." Gen. 3:16).

Her first children, before the fall, were not brought forth in sorrow, for no sin had been committed to cause sorrow; but her children brought forth after the fall were brought forth in sorrow, as a result of sin, which is the author of all sorrow. Her first born after time began to be enumerated, must have been Cain, and his coming was the embodyment of endless sorrow.

Two commands, at different dates, were given to multiply, but no mention of sorrow was made in the first, but was in the second, therefore, there must have been two sets of children born under different conditions. (Gen. 1:28; 3:16). Cain's wife was of the former generation, and Cain was of the latter generation.

In passing sentence on Adam the Lord said: "Behold he has become as one of us, to know good from evil."(Gen. 3:22.) and lest he put forth his hand and take also of the tree of life and live forever," the

Lord sent him away from the garden of Eden to till the soil from whence he was taken.

Why should he have been deprived of the privilege of living forever? It was done as an act of mercy. He was condemed in sin, and had he lived forever, without the transition through death, his life would have entailed unending grief. Death was the prescribed recompense, and without reciprocal death human existence would be one endless carnival of criminality and debasement.

The laws of God are as irrevocable as they are impregnable. Adam knew the law in its comprehensive purity and justice, with the reward of having dominion over all that abided on the earth as long as absolute submission to every provision of the law was observed. He also knew the penalty of insubordination was death. But human existence is its own tormenter, with a limit to the harmony it should enjoy. The limit was reached in Adam's life when the turmoil incident to inquisitiveness asserted itself at the time he became an accomplice in violating a specific law of God.

To relieve the rancor and discord of that lawless spirit, death was Adam's deliverance. A continuance of his adventurous life, after the transgression, would have been to him an earthly purgatory, because it was a wilfull estrangement from the beneficence of God.

Thus, the whole tragic drama of life was shortened, as was the shifting fancies that celestial light might be alternately extinguished and reproduced at man's carnal pleasure.

In speaking of disobedience the Lord spoke in plural—one of us—Who could He have been addressing. This was said before the birth of Cain. But suppose

Cain had been born, he had slain Able, and himself been banished, and if there had been no prior children to include the second person, to whom addressed in the plural, Eve must have been the audience, which is entirely improbable, inasmuch as she was under condemnation, and sentence had already been passed upon her. It is not probable God would have taken the criminal woman into His confidence and to her unfolded His plans; and especially is it improbable when it was her husband that was to be sentenced to hard labor thereafter until death should come to him. Then I repeat, who was the plural mentioned? None possible but those born before the fall, when time was not enumerated, and all were known by the one name—Adam. (Gen. 5:2.) Unless He was addressing the Triune God, whose authority was from the beginning, and whose audience may have been sought.

When sentence was passed upon Cain, he said to the Lord, "My punishment is more than I can bear. (Gen. 4:13.) I shall be a fugitive and vagabond on the earth, and it shall come to pass that every one who findeth me shall slay me" (Gen. 4; 13; 14.)

Who was every one whom he feared? He had already slain Able, leaving only Adam and Eve as every one. He certainly did not fear his father and mother would slay him. No, not by any means. Cain knew of the existence of generations before his coming, and it was those he feared.

"And the Lord said unto him, Therefore whosoever slayeth Cain vengeance shall be taken on him sevenfold. And the Lord set a mark on Cain lest any finding him should kill him." (Gen 4:15).

Seeing that only Cain's Father and Mother were "any who might find him" if there were no previous

people, or generations of people, what necessity could there have been for a mark of identification on the son they had reared. Further, if they knew there were but three persons on the face of the earth, they two and Cain, the only one they could come in contact with was the son on whom a mark of recognition was to be placed.

It is neither plausable or probable that such an unnatural maelstrom could have arisen. The mark was placed on Cain for identification by those born before his advent, and who had never seen him. Perhaps that identifying mark was the shield that saved Cain from being slain when he went among strangers, in the land of Nod, in search of a wife. What that mark was no one knows, and it is not material that it should be known, further than that it acted as a special passport from God for Cain's protection from harm to all who met him in his travels. By this mark, or pass, he might travel safely through strange lands, and to make the protection doubly certain the Lord said vengeance would be taken sevenfold on the slayer of Cain.

That any who met Cain might understand the penalty of slaying him, it may be accepted as a fact that the mark carried by Cain bore the law and penalty of its violation on the face of the passport.

As a result of the union of Cain and his wife, whom he knew in the land of Nod, a son was born, and they named him Enoch and Cain built a city and called it Enoch, (Gen. 4:17). If Cain and his wife were the entire population of Nod how could it have been possible for the one man to have built a city? It was not possible. He employed the services of those living there, who were the predecessors of Cain, and inhab-

ited that country before sin came into the world through disobedience, and before individual names were given, when all people were called Adam.

Those perfect people, but not yet named, might have been in the attitude expressed in the beautiful poem of F. L. Duly, entitled "The New Name."

> I know not what the name will be
> Which Christ, my Lord, will give to me,
> When at my journey's end I stand
> Within the gates of Beulah Land.

From the fall, when time began to be reconed in years, Adam lived 130 years and begot a son who come to supply the place made vacant through the death of Able. This son they named Seth. (Gen. 5:3). After that Adam lived 800 years, added to the previously enumerated time of Adam's age, after the fall, was 930 years, when he died (Gen. 5:3; 4; 5.)

This conforms to the sentence that "In the day that thou eatest thereof thou shalt surely die." (Gen. 2:17). And the age accorded Adam after the sentence, corresponds with the ages of others who lived at the time. Seth died at the age of 912. Enos lived 905 years, and Methusela lived 969 years. So, we see the longevity of Adam coincided with that of others of his time.

Again, when men began to multiply on the face of the earth, and daughters were born unto them, the sons of God took the daughters of men as wives. (Gen. 6:1:2.)

How are we to interpret that? Who were the sons of God, and who the daughters of men?

The sons of God were those born before the transgression and without sin, consequently, they were known as the sons of God, who may have dwelt in the

land of Nod, or elsewhere. And the daughters of men were those born after the transgression, and were under vicarious condemnation, hence were not of God and could only be the daughters of men. The expression "sons of God and daughters of men" is another evidence of the existence of people before the birth of Cain.

If I were asked what effect the marriage of the sinless to the sinful had on the former I would answer that the sons of God, who were without sin before their marriage to the condemned daughters of men, through that mariage, became contaminated by vicious association contrary to the laws of God, and vicariously, before the nuptial garlands had faded condemnation became universal.

The vital question is, "Who was Cain's wife?" She was a woman who was born before the transgression, and lived, perhaps in the land of Nod, and was a child of Eve, just as we of this generation and country are the children of Eve. Cain's marriage to her was no more incestuous than the marriage of men and women of this age. Kinship, though existing, was then, in those of that time, and is now, wtih those of this time, so distant from the original parentage in consanguinity and, in fact, it was and has been practically extinguished.

According to the only history we have of the creation is it not a fact that intermarriage of brothers and sisters must have taken place in the beginning, and, if so, was that not incest? Most assuredly intermarriage must have been, but before the fall all children of Adam and Eve were perfect, therefore their marriage and procreation was not criminal incest, because sin had not come into the world, for the promul-

gated law to refrain from indulging in the forbidden fruit which was the beginning of sin, had, up to this time, been adhered to.

We are all related to Cain, and to Cain's wife, according to the record of the creation which we find in the bible, though we take no special pride in publishing our relationship to Cain.

God created out of one blood all nations of men to dwell upon all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. (Acts 17:26).

Geology teaches that the earth has existed for many thousands, and perhaps millions of years, as shown by fossil remains of pre-historic life and earth stratas that far antedate any history that we have access to. Accepting the teachings of geology is confirmation of the belief that chronological time ceased after the historic creation, and no further reconing was made until after the fall. Six thousand years is the estimated time from the creation to the year 1873 according to chronological summing of important events, but both geology and physical geography prove this reconing to be inaccurate. Then how are these seeming discrepancies to be harmonized? Just one way only, and that without violence to reason.

Darwin, the celebrated geologist, attributed to the European man who witnessed the last glacial period an antiquity of 250,000 years, which coinsides with the biblical account of Cain, who was the first child born in sin who knew his wife in the land of Nod, where she was one of the many thousands who were without record or name, because human life, up to the latter date was without stultification, and was one homogeneous, unmasked concourse in tranquility

with no cause for recorded epochs. Some other geologists with equal celebrity with Darwin insist that instead of thousands of years the time is millions of years since the beginning of time.

Now, when science affords such discrepancies as sources of controversy is it not very plausable that many thousands of those years are without record? Or to put it stronger: is it not a fact, according to the geological exposition before us that there is a wide gap in the earth's time that has no written history. And if that is true, which I believe all will admit, is it not also true that we have an accepted record of the beginning of time and things, and if that latter record dates back thousands, or millions of years the greater part of that time is a blank to us except the knowledge given by geology. Therefore, if life began with the creation of the earth nothing is known of the human family from that date till the fall except that they did multiply and replenish, for that was the command given Adam and Eve, and their refusal to do so would have been a direct violation of God's law as much as partaking of the forbidden fruit at a later date; and had the first injunction been violated or disobeyed we would have a record of that just as we have of the disobedience in the other. So, if this multiplication of human life was going on during that long unrecorded time the people of the earth would have been many when the next epoch for record began, and there could be no mystery as to the identity of Cain's wife.

I recently read a labored address of a learned divine who attempted to extricate himself from the labyrinth of mistification in which he placed himself by attempting to overthrow the teachings of geology

as to the antiquity of the earth's creation, which he assumed controverted the more recent creation according to his interpretation of biblical history. The only collision, or controversy, dwells in the mind of man who fails to analyze the premises logically, and through this lack many are beguiled into skepticism, where they attempt to take refuge behind a false bulwark of their own erection through lack of penetration and record interpretation.

We sometimes hear an assumed expounder of the bible assert that it, the Bible, is an easy book to understand. When I hear that statement I am assured that the one who makes it as a sciolist. The Bible is not only a history of events—it is much more. Besides being history it is poetry in its sublimity and grandure, and is the embodiment of science in all its profundity.

To assume that the depths of Bible science is easily reached, with little thought, is as fallacious as to assume that algebra, trigonometry, or biology are of easy solution by untutored minds. The Bible is a hard book to understand, but when understood through patient analytical study the apparent contradictions, or apparent unreasonable, or extravagant statements it contains can be harmonized to mathematical certainty, and to the satisfaction of those who think first and assume later.

There is cricumstantial evidence that the Great Pyramid Gizeh, which stands at the head of the seven wonders of the world, was erected during the interval without record. There is no history of its building and nothing to indicate when, by whom, or for what purpose it was built. The only thing we do know is that it conforms to astronomical developments of the

heavens, and some later writers believe the Pyramid is an index from the beginning to the end of time, and will yet be read and understood definitely as scientific investigation proceeds.

One stone in the Pyramids construction is estimated to weigh 880 tons, or 1,760,000 pounds. Solid stones thirty feet in length are so mechanically joined without the use of mortar that a pen knife may be drawn over the joint without detecting the union by the sensation. The Pyramid covers about thirteen acres and is 486 feet high, and 764 feet at the base. It is estimated that it weighs six million tons, and that to remove it would require sixty thousand steam engines, each drawing one hundred tons. It is also said the wealth of the whole of Egypt is not enough to pay laborers to demolish it. Another important fact, lately discovered, connected with it, is, that the Pyramid is located in the geographical center of the land surface of the world—including North and South America. The distance to the sun, according to scientists is indicated by the height and angle of the Great Pyramid, to be 91,840,270 miles, which almost exactly corresponds with the latest figures of astronomers, who make the distance 92,000,000 miles,—correction of former figures which placed it at 96,000,000 miles.

We must not forget that there are other Pyramids besides the Great Pyramids but all others are inferior in every respect and absolutely perfect in none. Their composition and architecture are inferior and there is no astronomical significance in any of them so far as investigation has gone. They seem to be sepulchers for potentates of special renown, or storehouses for idols and religious emblems. They are poor imitations of the one Great Pyramid, and they

are also without history as to builders or time of building, but their inferiority and imperfections make their history unimportant.

The query might arise as to why the Great Pyramid was erected before the fall and other Pyramids not. The answer is that before the fall all people were perfect and in their perfection were evidently capable of doing things that were not within the power of the imperfect to do. That before the transgression all mankind were under the direct guidance of the Almighty, and that whatever they did while in that attitude was perfection, and not fraught with arduous labor or disappointment in construction, and by the sweat of the face, as it became after the fall.

The next question is, why was the Great Pyramid not mentioned in the Bible if it was constructed as a special monument astronomically, or for other purposes under direction of the Allwise? The answer is that it was built in the time without record and when no record was needed.

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